



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Second : What did Moses do and say ?

Third : What accusation is made against him ?

First : He was to take the rod, gather the assembly together and *speak* unto the *rock*.

Second : He took the rod, gathered the congregation, said unto *them* : "Hear now ye rebels ; must we fetch you water out of this rock?" and smote the rock twice.

Third : He is accused of unbelief : "Because ye believed me not," vs. 12 ; of rebellion : "Because ye rebelled against my word," vs. 24, 27 : 14 ; of improper speaking : "He spake unadvisedly with his lips," Ps. 106 : 33.

Of these three, unbelief, disobedience and speaking unadvisedly (lip-talk), can we find one to be chief? or were all equally prominent in his wrong doing? What was there wrong in the words or act of Moses? He smote the rock, when he was commanded to speak unto it. Why did he smite it? Was he angry? Was he indifferent? Perhaps the reason for his *acts* can be determined from his *words*. "Hear now ye rebels ; must we fetch you water out of this rock?"

If "exegesis is a matter of emphasis," how shall we emphasize this to determine its significance? Shall we read it : "*must we?*" etc., or "*must we?*" . . . or how? Our English translation does not determine for us which word ought to be emphasized. But the Hebrew does. And as we turn to that we find that the pronoun is not expressed at all. Of course then that must not be emphasized. For if it was to be, it would have been put in the text. In the Hebrew any word is emphasized by taking it out of its regular position and placing it first in the sentence. Here we find the words "from this rock" at the beginning of the sentence, and thus made emphatic. We should then read the words : "*From this rock* shall we fetch you water?" And this clearly means that Moses doubted the possibility of getting water from that rock. He showed unbelief in his words. And that is the charge : "Because ye did not believe." He showed it in his act, "he smote the rock *twice*." Speaking would not be efficient. One stroke would not be efficient, he thought. He had not full faith. His unbelief led to disobedience, and it led to his "lip-talk."

BARNARD C. TAYLOR, Chester, Pa.

On the Number of the Babylonian Captives.

Considerable difficulty has been found in reconciling the number of the Jews carried into captivity by Nebuchadnezzar as given in the second book of Kings, and in the prophet Jeremiah. It is believed that the difficulty is purely a chronological one, and not at all in regard to the number carried away. By comparing and synchronizing the dates given this becomes evident, and also gives information in regard to the number of successive deportations and the probable sum total of the captives.

The first deportation to Babylon is not recorded at all in the historical books, but is mentioned in the opening verses of the prophet Daniel (Dan. i. 3, 4). No numbers are given there, but it is said that certain peculiarly gifted young men were selected "of the king's seed and of the princes" among whom were Daniel and his three companions. It appears, then, that there must have been others "of the king's seed and of the princes," probably many of them, and also others who were not thus distinguished. No definite cipher can be fixed, but it seems probable that the number must have been reckoned by hundreds. This occurred in the third year of Jehoiakim, which was the year before Nebuchadnezzar's accession to the throne (see Jer. xxv. 1) although he is very naturally spoken of as "king." Eight years after this, i. e. in Nebuchadnezzar's seventh year, Jeremiah mentions (lil. 28) that 3023 of the Jews were carried off by him to Babylon. This must have

occurred in the early part of the same campaign in which he laid siege to and took Jerusalem. In the following year, the eighth of Nebuchadnezzar, Jerusalem was taken and the king, Jehoiachin, with 10,000 of the people (2 Ki. xxiv. 14) was carried captive. It was at this deportation that the prophet Ezekiel (i. 1 with xxxiii. 2) was carried off. There is no record of any further captivity for a period of ten years. At the end of that time, in the eighteenth year of Nebuchadnezzar, Jeremiah, (lii. 29) mentions that 832 were carried away. This also was doubtless in the early part of a campaign which ended in the destruction of Jerusalem and the temple. At the close of this campaign it is said (2 Ki. xxv. 11) that "in the nineteenth year of Nebuchadnezzar," the "rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, and the remnant of the multitude" were carried away. The numbers are not given, but were probably very large, as they seem to have included the whole mass of the people. Subsequently, in the twenty-third year of Nebuchadnezzar, (Jer. lii. 30) 745 more were taken to Babylon. The whole period of the carrying off of the Jews is thus seen to have covered twenty-four years, extending from the year before Nebuchadnezzar ascended the throne to the twenty-third year of his reign. The sum of the various numbers mentioned is 14,600; but none are given in connection with two of the deportations, that at the time Daniel was taken, which probably amounted to only a few hundreds, and that after the destruction of the temple, when probably a much larger body was carried off than in all the others put together. There were then six successive deportations, instead of only the three commonly spoken of; while three of these were each of a less number than 1,000 (two of them certainly, the other probably); the other three were large, one just over 3,000, the next 10,000, and the third probably many tens of thousands.

The mention, often incidentally, of these various deportations may show that there were still others of which no record has been preserved, so that the process was going on at every convenient opportunity for a quarter of a century. The number of Jews remaining in the land at the time of the murder of Gedaliah must therefore have been small, and when these fled to Egypt, the country appears to have become almost entirely depopulated.

FREDERIC GARDINER, Middletown, Conn.

Not to Destroy, but to Fulfill.

MATT. 5 : 17-20.

Probably other students have had experience similar to mine upon this passage. It is an utterance that seems to determine how the two dispensations shall be viewed in relation to each other; but in fact, after the bringing-up that Christian students generally have had, it will be interpreted in the light of what one already thinks upon that subject. It is often so; determinative words of our Lord are understood in the light of our more general conclusions, and progress toward a better understanding of them consists largely in a slow escape from the sway of these conclusion-premises. By such a course of experience this passage has gradually lost its difficulties, and has come to throw its light backward and forward over the two dispensations. There is nothing original in my view of it, and yet the following paraphrase may be helpful to some students.

"Think not that I came to destroy the law or the prophets, the authorities of the earlier dispensation in the Hebrew race. I came not to destroy, but to fulfill. I have come to accomplish all that the law and the prophets ever set before them; to reach, by other means, but really the end that they always had in view. So my mission has the law and the prophets on its side; they are no enemies to me, nor am I an opponent to them. I am destined to do what they foresaw as the true